2026-08-16 23:14:51 You

The Futurist View of Psalms 102:25-27: Those purporting that David is rehearsing the original creation account of Genesis and its relationship to the 'last days' - yet still in the future.

Grok 4

The standard futurist (especially premillennial and dispensational-futurist) reading, which treats Psalm 102:25–27 as the psalmist (in a Davidic or Messianic voice) rehearsing the original physical creation in order to contrast it with a still-future last-days change of the heavens and earth.

Psalm 102:25–27 states that God (or, in the New Testament application, the Son) laid the foundation of the earth “of old” and that the heavens are the work of His hands; those same heavens and earth “will perish… wear out like a garment… be changed,” while God remains the same. In this paradigm the language deliberately recalls the Genesis creation account and projects the created order forward to an eschatological dissolution and renewal still lying in the future (paralleled with Isaiah 51:6; 65:17; 66:22; 2 Peter 3:7, 10–13; Revelation 20–21). The contrast undergirds confidence that the unchanging Creator (and His people) will outlast the temporary cosmos.

This reading is characteristic of classical premillennialism and dispensational futurism. Representative holders include:

- **C. I. Scofield** (Scofield Reference Bible notes on Psalm 102). Scofield explicitly links verses 25–27 to Christ via the quotation in Hebrews 1:10–12 and treats the preceding verses as the prophetic exercises of Christ’s soul in humiliation and rejection. Within Scofield’s broader dispensational framework, the creation language applied to the Son is set against the future perishing and change of the present order, consistent with a still-future cosmic renovation.
- **J. N. Darby** (Synopsis of the Books of the Bible on Psalm 102). Darby, a foundational dispensational thinker, reads the psalm as presenting the rejected Messiah who is nevertheless the Creator. Creation will be “rolled up like a garment” and changed, yet He remains the same and His years do not fail; the children of His servants continue. Darby places the change of the created order in the future, after the present age of rejection.
- **Chuck Smith** (commentary on Psalm 102). Smith, a premillennial teacher, directly connects the psalmist’s statement that the heavens and earth “shall perish… wax old like a garment… be changed” to the future dissolution described by Peter (elements melting with fervent heat) and the resulting new heaven and new earth. He notes the scientific parallel to the laws of thermodynamics and treats the change as still outstanding.

These writers (and the broader tradition they represent) therefore understand the psalm as rehearsing the original creation precisely in order to affirm its temporary character and its relationship to the still-

future last days, when the same order will be changed while the Creator remains eternally the same. This stands in contrast to preterist readings that locate the “perishing” language in the covenantal transition of AD 70 rather than in a future cosmic event.